Fruits of the Fields

222
824 jaboticaba
137 mangaba
field caju
axiua
muruci
marmelada
field araticu
pineapple

jubã
unhua
hacerácaraũ
eten-ã
quenhen-ã
hera-ã
bocubocu baru
iparã

252 Daũ is the favorite food of the Mundurucu. It is prepared
137 with Pará chestnuts.

This nut is quite well known, for the province of Pará yearly exports it to Europe by the thousands of hectoliters.

It is known in Europe as the Brazil nut, and contains sixty per cent light and delicately flavored oil.

252 To prepare daũ, the Mundurucu cook the nuts, peel them, soak them, mash them, place them in a pot, cover them with leaves, and allow them to smoke for eight days. [121]

This paste undergoes a sort of fermentation and exhales a strong odor.

Then they mash it again and place it in a pan on the fire.

Thus prepared, daũ keeps for a long time.

262 They also make another kind of daũ from the same nut; once cooked and mashed, it is mixed with fish or meat.

The Mundurucu also feed on banana mush; yam mush; porridge of manioc flour mixed with assaí; pataúá; bacaba; and maniqueira mush.

[272] In summertime they drink a sort of refreshing beverage made from wild beans which they call uteima.

[273] They do not appear to use alcoholic beverages or to become intoxicated.

241 They are very frugal. When game is scarce on rainy winter days, they subsist on sweet potatoes, yams, chestnuts, daũ, etc.

251 They preserve the flesh of game by smoking it slowly over the fire in the accustomed manner.

2: Kruse M-5 (no date) 1934
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It may be remarked incidentally that the Mundurucú children have the Mongolian spot, as have also the Apiacá children.

Moieties and Sibs

The Tapajós Munduruçú,—and probably also the Madiera and Xingú Mundurucú,—have a well-developed moiety and sib system. The members of the individual sibs, with few exceptions seemingly, consider themselves related to the eponymous animals and plants. In the lists which we give below the plant totems are marked with an "(m)". Several of the sibs have plural or multiple totems.

The ancestors of the sib are called *tubč* or *ũ;ũ* and are embodied (verkoerpert) in the large *kaduke*-wind-instruments which are looked upon as having life. The *kaduke* are blown at the men's festival (Maennerfest). At the end of the festival or rite, *mẽsiri*, a drink prepared for the festival out of manicuera is poured into the *kaduke* from above, is caught in a cúia (native cup), and is drunk. The meaning of the ceremony is this: The ancestor of the sib is not to get angry; he is always to remain benignant toward his children.

A member of the Red Arara sib is in no sense prohibited to shoot and to eat an arara. The same holds for the members of other sibs toward their respective eponymous animals and plants.

The sibs are arranged in two moieties or marriage groups, the "Whites" and the "Reds". This arrangement was ordained by Karusakaibé,—himself a "Red", since he belonged to the *Karuwaut*, the Red Arara sib. The moieties are strictly exogamous. The members of each moiety are under obligation to marry, not within their own moiety, but into the other moiety. Disobedience to this precept of the culture-bringing god, Karusakaibé is considered as an unheard-of thing.

The sibs are rigidly patrilineal, that is, the children become members of their father's sib. Only where sibs are *i burip*, "related" (verwandt), may a child become a member of one of these related sibs. The Macaco prego sib and the Spider sib are, for example, "related".

It has previously been mentioned that the Mundurucú formerly had *Ybpe maket*, huts with conical roofs. These huts are the dwelling places of totemistically organized tribes (Staemme). The last

[See errata sheet, category 116, p. 57-A. — Analyst]

226 Barbed arrows are used more commonly than hook and line in fishing.
224 Strömer's vocabulary (1932) includes references to basket traps and weirs. Fish and crocodiles are drugged with poison from twigs and leaves of the timbó.

252 **Food preparation.**—Cooking is women's work. Dishes mentioned in the literature include roasted sweet potato, banana mush, manioc broth, cará fruit soup, and a dish consisting of Brazil nuts which have been washed, soaked in water, smoked, crushed, and roasted. Meat is roasted on a babracot of green sticks or on a slanting spit. Strömer's vocabulary includes a word for manioc press and a phrase meaning "roasting house for manioc meal." Mortar and pestle are reported. Beverages are made
[272] from wild beans, cacao, and manioc meal mixed with honey and water.
[273] The *Mundurucú* had no native alcoholic beverages.
[276] They raise tobacco and smoke it in the form of cigars wrapped in tauari bark.

VILLAGES AND HOUSES

361 Tocantins and Farabee imply that the dwellings are arranged around the periphery of an open village plaza in the center of which is the men's house. Bates, however, mentions a settlement of 30 houses scattered for a distance of 6 or 7 miles along a river bank; and Martius (Spix and Martius, 1823–31, vol. 3) speaks of houses arranged in rows in a forest clearing.

394 The men's house (ekŋa) occupied by the warriors, is a prominent feature
562 of the village. Tocantins describes one 100 m. (325 feet) long, covered
571 with thatch and open on one of its long sides. A photograph of a men's house in Farabee (1917 a) shows a rectangular structure, smaller and more crudely built than the dwelling house, with a gable roof and incompletely enclosed sides. The warriors slung their hammocks from posts inside it during the winter and from a series of posts set in three parallel rows and united by cross beams, in the village plaza, during the summer. Although warfare is no longer an important aspect of *Mundurucú* life, the men's house still serves as a men's work place and as a dwelling for the unmarried men. Women are not permitted to enter it.

342 The dwelling house (ekŋa, "big house") photographed by Farabee is a
[562] long, rectangular, windowless structure with a high thatched roof and low walls. The men's door is in the center of the long side facing the men's house; the women's door is directly opposite. Strömer describes the house as a long, rectangular building with a roof sloping to the ends and sides, and with rising peaks at each end of the roof crest, but in a later publication (1937) he speaks of the house as "dome-shaped." In the 1850's, Bates found that most of the dwellings had conical roofs and walls of framework filled with mud. The roof was covered with palm thatch, and the eaves extended halfway to the ground. Martius also reported conical roofs.

11: Murphy E-5 (1952-1953) 1958
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it, and it served as a general organization for persons of warrior status. The *Dajeboši* was the leader and organizer of these festivities also and he customarily sent two messengers to the chiefs of the other Mundurucú villages to issue the following invitation: "Come, eat the hide of the game of the *Dajeboši*. Come, drink *weré* and *sairi*. It is only a mouthful, but come." The chiefs then called their people together and announced, "They want us to come and eat and drink. Everyone who wishes may go." The invited villagers, who had long known of the impending ceremony and were expecting the invitation, cut their hair and ornamented themselves in the traditional Mundurucú style and set out the next day. Food had been amassed by the people of the host village and all settled down to feasting and completing their body painting.

On the day after their arrival, a member of the *Muchacha** society, an exclusive group composed of old and valiant *Dajeboši* who had mastered great knowledge of lore and songs, sounded the *pem*, a musical instrument used only by them. At this signal all the young boys, who had previously been tonsured and painted, fled into the forest and underbrush to hide from the men. The men then spread throughout the environs of the village and each captured a previously selected boy of the other moiety. The captor decorated the boy with necklaces and belts of glass beads (i.e., during the nineteenth century) and monkeys' teeth. By the time all had been assembled, dusk had already fallen, and the *Daruèki* society returned to the village in a single file with the boys in the lead. All the men marched with bows and arrows set in release position. The women remained in the dwelling houses, for it was believed that any who saw the *Daruèki* enter the village would be killed during the next war.

After entering the village, the men went to the house of the *Dajeboši*, where they were served food and drink. A number of small ceramic vessels were laid out in a line and filled with various types of meat in a sauce made from the Brazil nut. Behind each bowl of meat was another filled with a drink prepared from sweet manioc. The line of men passed single file down the row of bowls, each man squatting on his haunches and taking one piece of meat with beijú (a flat manioc flour cake) and a sip of the sweet manioc drink. Then, still squatting, he moved to the right and took another piece of meat and beijú and another sip of the drink. When he reached the end of the line he returned to the beginning; the process was continued until all the food was eaten.

Certain precautions were taken with the drinks because of the sacred nature of the occasion. The Vultures had to eat apart from the other *Daruèki*, for if one of the latter were to drink from the same vessel he would turn into a vulture when he died. Also, the sweet manioc drink could be made only by young girls and old women to avoid the threat of contamination of the drink by a drop of menstrual blood or semen from the vagina of a mature woman. The men were prohibited from sexual intercourse immediately before the ceremony for they too could contaminate the beverage and cause others who drank from the vessel to fall victims of the following sickness, or *ajawed*. To prevent this a shaman examined the

*The identity of this term with the Spanish word for 'girl' is an interesting but entirely independent parallel.

11: Murphy E-5 (1952-1953) 1958
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the same, but there are a number of songs or words to the same basic melody. These songs are not sung by the players but are thought by them during the performance. In keeping with exclusive male access to the instruments, the songs are known and taught only to the men. Of any group of three players the man who knows the songs best acts as the leader and plays the medium-sized instrument, and the others act as his accompaniment. The leader plays the basic *karökö* melody, and the man with the largest trumpet emits long and steady blasts interspersed with occasional short ones. The player of the smallest of the three instruments, usually the youngest man, blows a few short sounds whenever the leader signals him by lifting his elbow. The players pause at indefinite intervals, and the leader then sounds a blast on the gourd horn.

As they play, the three walk side by side across the width of the trumpet chamber. The room is large enough to allow three long steps with a pivot motion at the end. The instrument is clutched across the chest by the left forearm as the player walks, and the reed is held with the right hand.

The frequent playing of the *karökö* is accepted as a necessary part of the ordinary round of village life and does not merit designation as a ceremony. There are other, however, special occasions when the instruments become the focus of much wider social participation. It is believed necessary to offer a special feast to the various spirits of the trumpets at least once a year. On the designated day, the women amass large quantities of sweet manioc and grate it into water to make a rich beverage; sufficient game is usually killed on the previous day to last through the feast. The finished drink is brought to the men's house in large clay pots, and the men gather about with half-gourds and drink. Large quantities are consumed, the the women are kept busy throughout the day. The feasting generally begins at noon and lasts until nightfall. As every round of beverage arrives, a bowl must be offered to the trumpets. The spirits are further gratified by the trumpets being played from the beginning of the feast until dawn of the following day. Most of the village population sleeps throughout the night, and the players are occasionally relieved by other groups of three men. Invitations to this feast are not extended to other villages.

Other ceremonies are held when the trumpets are being moved from an old village to a newly constructed one and when new trumpets are made and installed. Both of these occasions involve the participation of people from other villages. The ceremony of the reinstallation of the *karökö* in a new men's house took place in Cabitutá during our field work. The village invited the two nearest villages, Cabruá and Decodyém. Decodyém declined as the inhabitants were busy preparing manioc flour, but those of Cabruá accepted. The guests arrived during the afternoon and on the following day the men went to the forest to gather thatch for the wall of the trumpet chamber. The new village was built a few hundred yards from the old one, and although the dwellings had been finished and were already occupied by the women and children, only the frame of the men's house had been completed. The men continued to sleep in the old men's house. On the second day after the arrival of the guests, the men went hunting while the women harvested the sweet manioc.